

1509/1271
AN
E U L O G I U M

ON THE LATELY DECEASED

Mr. EMANUEL SWEDENBORG.

COMPOSED,

And delivered in the Great Hall of the HOUSE OF NOBLES, in
the Name of the ACADEMY of SCIENCES at STOCKHOLM, the
7th of October, 1772.

By MONSIEUR SANDEL,

Superintendent of the Mines, Knight of the Order of the Polar
Star, and Member of the said Academy.

TRANSLATED from the FRENCH.

TO WHICH IS ADDED,

A Variety of Anecdotes and Observations
ON

Mr. SWEDENBORG:

COLLECTED BY

A FRIEND to his WRITINGS.

TOGETHER WITH

COPIES of SEVERAL LETTERS,

Sent by Mr. SWEDENBORG to his Correspondents, a short
Time before his Decease.

L O N D O N:

Printed by R. HINDMARSH, No. 32, Clerkenwell-Close;
And Sold by T. BUCKLAND, Paternoster-Row; and J. CLARKE,
MA. HESTER. 1784.

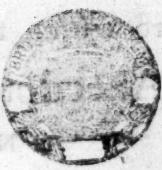
MANUSCRIPT

MANUSCRIPT

MANUSCRIPT

MANUSCRIPT

MANUSCRIPT



MANUSCRIPT

MANUSCRIPT

MANUSCRIPT

MANUSCRIPT

MANUSCRIPT

MANUSCRIPT

MANUSCRIPT

E U L O G I U M

ON THE LATELY DECEASED

Mr. EMANUEL SWEDENBORG.

GENTLEMEN,

PERMIT me to entertain you this day, not on a Subject which, being of a foreign nature might possibly be disinteresting, and fatigue your attention, but on a man illustrious by his Virtues, and celebrated by his Universal knowledge; who was well known and greatly beloved by you; and, in short, on one of the most ancient members of this Academy. From this description, gentlemen, you will discover the characteristics of the late Mr. Emanuel Swedenborg, Assessor to the Royal College of Mines. The regard that we formerly had for this great man, and the love which we bore towards him, assures me both of the pleasure and satisfaction that you will find in hearing him spoken of; and I shall esteem myself happy, if I so far fulfil that part of the desire you possess, as to recall to your minds, in a suitable manner, a man whom you have so tender a regard for, and who is worthy of so glorious a Memory. The task is difficult, and as the most excellent artist has at times the greatest trouble to take the likeness of certain persons, how much more so is it to trace and express in a proper manner to your minds so extensive, sublime, and laborious a genius, who was never fatigued in his studious applications, and who unweariedly pursued his investigations into the most profound and difficult sciences; who for several years successively, has made many useful efforts to discover the secrets of nature, opened and made clear the way to attain to certain sciences, and, in the end, penetrated into the inmost recesses of the most profound secrets, without ever having lost sight of sound morality, or the fear of the Supreme Being; who preserved the whole strength of his mind to the last, without experiencing that decay of mental faculties, unto which so many are subject, after a long pursuit of science, and to the perfection of which so few attain; but whose mind having been opened in all it's parts, and whose knowledge exceeded the usual

limits, has given occasion to several to judge variously respecting him, according to the manner in which things were represented, and the view in which they regarded him.

The greater the perfections of the human mind are, the greater will be found the states of opposition to them. Does a new light present itself to the world? The considerate and intelligent mind will find things worthy of its attention, even in the very shades with which it is contrasted: whilst the superficial reader will fix his attention only on the weak side of an argument, proving the observation, *That every one is affected according to the nature of his being.* One man shall see nothing but cunning, and emptiness of mind, in the exalted penetration of genius; he will tax its depth with enthusiasm, and its erudition with a confused heap of ideas and thoughts; an essay to reveal the depth of a mystery, will appear an error to him; and the desire, as well as the means, to discover what mere ignorance hides from us, are according to his notions but folly. But, on the other hand, the improved mind, that abounds with real sense, will make a due estimate of the value of things, and will not despise, or reject a rich mine, merely on the account that the metal does not appear in all its purity on the surface, and that it shews something terrestrial from the matrix proper to it.

The History of Swedenborg's life is amiable; and as the particulars are of a complicated nature, they demand to be arranged accordingly. The worthy and zealous Bishop of Skara, Dr. Jesper Swedberg, whose general character was known by his just and frank principles, was at the same time chaplain of the regiment of cavalry, when his first wife Sarah Behm, daughter of Albrecht Behm, who was Assessor to the College of Mines, bore him his second son Emanuel Swedberg, at Stockholm, the 29th of January, 1688, who was afterwards named Swedenborg, when he was ennobled in the year 1719.

Nature decorates the earth with her productions, but Art perfects them. Birth places men in a state of existence, but education forms them. A nut or seed, notwithstanding the goodness of the fruit that produced them, do not always yield fruit of a like kind; art may produce a change, but cannot alter the nature of things; and experience evinces, that we may say the same things of men. Let us therefore be careful of making positive decisions of this kind, before the period arrives, that virtue becomes naturalized in families, or is introduced into them by art. Nevertheless, there is no person that will deny, but that the being born in a family noted for its probity and integrity, infers a favourable presumption in the offspring, and to which due regard is to be paid.



paid, if not lessened by bad actions; and on this head we do not look to see whether the place of the family's residence were castles or common houses; but are contented to know, that real Virtue has taken up it's abode for a long period with them. We have always a regard for a family, that has been the seminary of useful and respectable citizens in all the states. Such is that of our Swedenborg. An antient and virtuous family, that abode near the Mines in *Stora Kopporberget*,* in which formerly dwelt *Daniel Isacson*, and his wife *Ann Bullamafia*, were the first parents, and root of the noble families of Schomstrom, Swedenborg, and those of the Swedbergs. I remember to have formerly seen a genealogical table painted in the form of a tree, where a number of the Swedbergs were seen allied with noble families, and at that time incorporated with illustrious houses. But as Swedenborg did not augment the number of the branches of that tree, I shall dwell no longer on this subject, but proceed to the history of his life.

His youth was remarkable by an uncommon assiduity, and application in the usual exercises of that age, and an evident desire to become a man. A son of the Bishop Swedberg could not fail to have a good and careful education, suitable to the manner of the times. This put him in the road to useful knowledge, and made him advance therein with speed. But why should I dwell on the good success of the care that the Bishop Swedberg took of a son, in an education and improvement of mind he was so enamoured with? What need is there to relate the good sense he had, to put advantageous dispositions to their best uses; which numbers have not the benefit of, or, if they have, neglect; of his talents, and the penetration of the genius that supported the ardent desire he had to acquire knowledge, and of his assiduity and application to study, and the very early maturity of his intellect? What greater proof indeed can be given of these things, than that which a sensible King gives us,† who sought with care to reward real abilities and merit, wherever he found them; who encouraged them by his benefactions, who knew how to employ them in a proper manner, and who of his own accord, without any solicitation whatever, appointed Swedberg in 1716, then but 28 years of age, as extraordinary Assessor to the Royal College of the Mines, and gave him

* The great copper mountain.

† A sensible king would not have thus promoted a young man to such an office, if he had thought him wanting in experience and real merit.

him the choice either of that office, or that of Professor in the Royal Academy of Upsal. An universal knowledge in the *Belles Lettres*, and a remarkable degree of learning, had at that time made Swedberg's name known, both within and without the kingdom.

But as yet the Assembly of the learned had not ranked him amongst their celebrated Authors. He had published at Upsal, in 1709, a Dissertation that was applauded as a remarkable production for a young man; yet insufficient to convince the world of a profound erudition. In 1710 he published at Skara a Collection of pieces on different subjects, in Latin verse, under the title of *Ludus Heliconius sive Carmina Miscellanea, quæ variis in locis recinit*. They denoted a singular vivacity of mind, and a period of youth well employed. Many would not have been a little vain to have given at that age proofs of a similar genius. Poetry was nevertheless not his object, or his chief employ. The six pamphlets of essays, and his observations on the Mathematics and Physical Sciences, which he published at Stockholm in quarto, under the title of *Dædalus Hyperboreus*, and which were begun in the year 1716, evidently shew his then attachment to those sciences. These were wrote in the Swedish language; and the fifth was translated and printed in Latin. Did not a production of this kind, from so young an Author, give room to conjecture, that it announced the publication of others of a remarkable nature? But we should much depreciate the strength of his mind, if we confined it only to the productions that he published in his youth. The press is not indeed the only proof, by which we ought to judge of the science and erudition of an Author, and we should be often deceived, if we gave credit to the title page, for the quality of the things contained in the work. A work is but seldom filled with what the pompous title page announces, with which it is decorated, as experience sufficiently evinces in the productions of the press, and more particularly those of a certain kingdom.

A young man cannot become a good Author, until he has sufficiently laboured in gathering, with prudence and discernment, a quantity of materials proper for the Subjects he designs to treat of; and with this view, Swedenborg studied with great attention in the Academy of Upsal, and with the same success in the Universities of England, Holland, France, and Germany.

Let us now follow him in the various occupations he engaged, and in works that took up much time. Before we are enabled to penetrate into the thoughts, and to discover the character of the persons with whom we are in company, we generally keep ourselves

ourselves on an attentive and careful reserve. But in following Swedenborg, this manner is needless, as you may find at once in him a happy assemblage of an excellent Memory, a prompt Conception, and a most clear Judgment, united to a desire that was never cloyed, and the strongest inclination of an assiduous study after acquirements of the most certain kind in Philosophy, in almost all kinds of Mathematics, Natural History, Physics, Chemistry, Anatomy, and finally Theology, without enlarging on the Eastern and European languages, in which he was very well versed. Observe in him the force of habit, acting in harmony with the use of Reason, and particularly on his conceptions of the nature of Order; for our intellects being too much taken up with the consideration of an abstracted subject, do sometimes suffer themselves to proceed too far in the path they have taken, and oft too fast; and particularly, when they are accompanied by a quick imagination that does not allow them to stop, sufficiently to view the objects which it presents, so as to judge maturely on them. Respecting Swedenborg, represent to your minds the best Heart and the best Character, manifested by the rules and thoughts of it's Conduct, which the Author had prescribed himself, and which I have found placed and repeated in various parts of his manuscripts, where he had set them down, for the sake of his own practice. 1. To read often, and meditate frequently in the Word of the Lord. 2. To be always resigned and content with the disposals of Providence. 3. Always to observe a propriety of behaviour, and to preserve the conscience pure and just. 4. To submit to that which is ordained; to acquit one's-self faithfully in the duties of our employment; and to do every thing that lays in our power, to render ourselves as universally useful as possible. Such was Swedenborg's inward state of mind. There are no beings, except those who are wilfully fraught with *prejudice* or *malice*, who can even think or say the contrary. Let such therefore think on what I have said, and reflect maturely on what I have yet to say.

On his return from his first voyage into foreign countries, he appeared as fixed on Mathematics and Physics. The knowledge he acquired in these sciences, soon brought him into an acquaintance with our Swedish Archimedes, Christopher Polhammar, at that time Assessor, and afterwards Counsellor of Commerce, and Chief of the Order of the Polar Star, known afterwards by the name of Polhem. This acquaintance not only procured him an addition of knowledge in Mechanism, which he then sought after, and was fond of; but also the same regard from king Charles the XII. as he had conceived for Polhammar. Hence is the rea-

son that the Patents or Diploma of Assessor, given at Sund the 18th of October, 1716, declare as their motive, that the King had a regard for Swedenborg's Mechanical Knowledge, and that he should be the associate of Polhammar, to assist him in the direction of buildings, and mechanical works. These Diplomas, and the conversation that the King had with these two learned men on that science, and divers other parts of the Mathematics, and on the Analytic and Algebraic calculation, as we are accustomed to do it in Sweden, &c. (which conversation Dr. Nordberg has related in his History of Charles the XII.) evinces that the King had intended, that these two men of abilities should act conjointly in business of that kind. The united talents, and happy invention of these two great men, were frequently made use of by the King. If this was a proper place to recall to your minds, the great mechanical works that have done Polhem so much honour, I should speak of the famous Bark of Luckeby, of the Sluice of Trolhatte, and the Basen of Carlscrome, formed to repair ships. But it is of Swedenborg that I am to speak. He executed, by himself, a work of the greatest importance, at the time of the siege of Fredrickshall, in 1718. By cutting through the mountains, and raising the vallies by the help of proper instruments, for the length of two miles and a half, that is, from Stromstad to Idefjöl, which separates Sweden from Norway, he caused two gallies, five large boats, and a sloop, to be sent there; by the help of which, the King was enabled to have all the great artillery for the siege carried to Fredrickshall, which he could in no wise send by land: thus the sciences become useful, and put properly into practice, they effect what could in no wise be done without them.

Mechanism was, nevertheless, not the only object of his applications; for he gave the continuation of his *Dædalus Hyperboreus* in 1717, and in 1718; and in the same year an introduction to Algebra, under the title of, *The Art of the Rules*. In 1719, he published, *a method to fix the Value of our Money, and to determine our Measures in such a way, as to suppress all the Fractions to facilitate the calculations*. He gave at the same time, a treatise *Of the Position and Course of the Planets*: another on the Height of the Tides, and formerly greater degree of the Flux and Reflux of the Sea, from the information he gathered from different parts of Sweden. He began at the same time several treatises on various subjects, of which we shall soon have an account from foreign countries.

Mr. Swedenborg was not yet entered into his office of Assessor to the Royal College of Mines, because not willing to engage in the duties thereof, before he was fully instructed in the Mineral-Metallurgic Science; and therefore he is not to be ranked amongst those

those, who are always striving to get into offices, of which they are altogether ignorant of the nature and business; and what is worse, will not comprehend, that out of nothing, nothing can be expected. He was neither ambitious of, nor had solicited this office, altho' he was, before that period, well informed in certain sciences, by which he was capable of throwing much light on the art of managing Mines. It was also a matter of facility for him to acquire what knowledge he was still deficient in respecting it, inasmuch as the sciences of Mathematics and Physics, were the subjects that took up most of his time at that period; and these are the fundamental bases of Metallurgy. He was not a man who was content with knowing the Theory of a thing, without joining the Practical part to it; it was not sufficient for him to be exercised in his chemical laboratory, to have an exact knowledge of the situation of the Mines in Sweden, of the structures, machines, and the manner of using them, in the necessary works going forward in Mines; and therefore he undertook a second journey into foreign countries, to examine their Mines, see the manner of working, and all that concerned them, particularly those of Saxony and Harts: of all these nothing escaped his observing eye.

During his stay at Brunswick, he acquired the particular notice and favour of the duke Louis Rudolph, who defrayed all his expences during his stay there, and at his departure, made him a present of a Medal of his in Gold, and one in Silver. He enriched himself with much useful knowledge in the course of this voyage, and science relative to the new works he afterwards published, intitled,

1. *Prodromus principiorum Naturalium, sive novorum tentaminum, Chemicam & Physicam experimentalem geometricè explicandi.*
2. *Nova observata & inventa circa Ferrum & Ignem, præcipue naturam Ignis Elementarum, una cum nova Camini inventione.*
3. *Methodus nova inveniendi Longitudines locorum, terræ marique, ope Lunæ.*
4. *Modus construendi receptacula navalia, vulgo en Suedois, Docky-bygnadder.*
5. *Nova constructio aggeris Aquatici.*
6. *Modus explorandi virtutes Navigiorum.*

All these Tracts were printed at Amsterdam in the year 1721, and reprinted in 1727.

7. *Miscellanea observata circa res Naturales, præsertim Mineralia, Ignem, & Montium strata.*

Three parts of this work were printed at Leipſick, and the fourth at Hamburg in 1722. Who is the man, if we except Linnæus, who has been able to draw ſuch conſiderable advantages, from a journey of one year and a half; for he returned in 1722, to his country and friends, who received him with the greateſt pleaſure.

Swedenborg did not remain idle the following years, for he ſo equally divided his time between the duties of his office, as Metallic Aſſeſſor to the Royal College, and his ſtudy, that he finiſhed in 1733 his grand work intituled, *OPERA PHILOSOPHICA ET MINERALIA*, and had it printed under his own direction in 1734, part at Dresden, and part at Leipſick; in which year he alſo went to inſpect the Mines of Auſtria and Hungary. This work is divided into three vols. folio: the title of the firſt is *Principia rerum Naturalium ſive novorum tentaminum, Phænomena Mundi elementaris philoſophice explicandi*. The ſecond, *Regnum ſubterraneum ſive Minerale de Ferro*; and the third, *Regnum ſubterraneum ſive Minerale de Cupro, & Orichalco*. All of them wrote with great ſtrength of judgment, and ornamented with plates to facilitate the comprehension of the text. The publication of this important work was of itſelf ſufficient to increaſe the advantageous opinions that ſtrangers had already conceived of our Swedenborg.

The Academic Conſiſtory or Aſſembly, and the Society of Sciences at Upſal, were ſenſible of his great abilities a conſiderable time before this; for to evince the ſenſe they had of him, the Conſiſtory had it requeſted of him, to ſolicit the place of Profeſſor of the Sublime and Abſtracted Mathematics, that Nils Ceſſius was before in the poſſeſſion of; and that, as the Conſiſtory ſaid, for the advantage of youth, and ornament to the Academy. Swedenborg expreſſed his thanks for their intention; but did not accept this honourable offer, on the moſt juſt intentions. The Society of Sciences at Upſal had enrolled him in the number of their members from the year 1729.

Strangers were not backward in their expreſſion of a ſenſe of his merit. The Academy of St. Peterſburg ſent him his Diploma of Aſſociation, as a Correoſpondent, on the 17th of December, 1734. Chriſtian Wolf, and many other learned ſtrangers, were forward to form a literary correſpondence with Swedenborg, and conſulted him on the moſt difficult things and ſubjects that could be treated of. Thoſe who were appointed at Leipſick to the care
of

of the edition of the *Acta Eruditorum*, and to adjoin to it, an impartial Analysis of the Works of the learned, found in those of Swedenborg a rich harvest to ornament their collection with.

This work of Swedenborg's has lost nothing of it's value by length of time ; the Authors of the estimable and magnificent description of Arts and Trades which are carried on at Paris, found the second part of Swedenborg's work, which is wrote on Iron and the preparation of Steel, that abounds with so much good sense, and is as well arranged, of so much importance, that they translated and inserted *the whole* in their Collection of the *best things* wrote on these subjects.

Our Academy, from it's first establishment, sought with assiduity to inroll in it's list of Members a Man of Swedenborg's consequence, and who held so distinguished a rank amongst the learned of Europe.—I have as yet mentioned only one part of Swedenborg's works; for he entered into another path in which we shall now follow him. This proves incontestably how strong the ardent desire, by which he was excited in the pursuit of knowledge, led him to the consideration of all objects: he appeared to fix with greatest pleasure his attention on those subjects, which to be well acquainted with and laid open, required the most profound considerations. No person can with justice accuse him of dressing his works out with the thoughts, or, what happens but too often, of having given another order, or changed the face of the writings of other people to make them pass under his own name. His works shew that he made no use of other people's thoughts, that he would examine things himself, and only followed those that were proper to him; and that he has often made reflections and observations that are not to be found in any Author that preceded him. None can accuse him of having only trimmed out the subjects he has handled, or have contented himself with a superficial view of them, which is common enough with those who will apply themselves to all subjects; for he has made use of all the strength and penetration of his Intellectual Faculties in the examination of the deepest foundation of objects, to discover the Union of the Links of the Chain of the Universe, and by which the whole is conducted in a just and most regular order from it's first Origin. He can in no wise be charged with having given in to the foible of some Mathematicians, and many Physicians, who, after having found, or at least supposed that they had discovered the light they sought, have endeavoured by all the means in their power to hide it from others and themselves, and, if it had been practicable, would have extinguished the greatest light of others.

In the like degree, that Swedenborg in his continual contemplations on the Work of Creation acquired fresh knowledge respecting it, he discovered a like degree relating to the Supreme Being, and found further occasions to celebrate the Author and Creator of Nature.

Since the year 1737 he made eight different voyages into foreign parts, particularly England and Holland: from that year he begun to visit France and Italy; and this voyage lasted till the year 1740. His principal object was that of printing his new Treatises, evincing the fecundity of his genius, and which I cannot consider without the greatest astonishment. Besides a great number of Treatises, and amongst them his great work which I have spoken of before, he was the Author of the following Treatises:

1. *Prodrromus Philosophiæ ratiocinantis de Infinito, de causa Creativæ, & de Mechanismo Operationis Animæ & Corporis*, printed at Dresden in 1733.
2. *Oeconomia Regni Animalis*, in two parts; the first printed at Amsterdam in the year 1740, and the second in 1741.
3. *Regnum Animale*, in three parts; the two first printed at the Hague in 1744, and the third in London in 1746.
4. *De Cultu & Amore Dei*. London, 1745.
5. *Arcana Cælestia*, in 8 vols. 4to. which were given in different years from 1745 to 1756.
6. *De Ultimo Judicio, & Babylonia destructa*. London, 1758.
7. *De Cælo & Inferno, ex Auditibus & Visibus*. London, 1758.
8. *De Equo Albo de quo in Apocalypsi*. London, 1758.
9. *De Telluribus in Mundo nostro Solari*. London, 1758.
10. *De Nova Hierosolyma*. London, 1758.
11. *Delitiæ Sapientiæ de Amore Conjugiali*. Amsterdam, 1758.
12. *Sapientia Angelica de Divino Amore, & Divina Sapientia*. Amsterdam, 1763.
13. *Doctrina Novæ Hierosolymæ de Domino*. Amsterdam, 1763.
14. *Doctrina Vitæ pro Novâ Hierosolyma*. Amsterdam, 1763.
15. *Continuatio de Ultimo Judicio, & de Mundo Spirituali*. Amsterdam, 1763.
16. *Sapientia Angelica de Divina Providentia*. Amsterdam, 1764.
17. *Apocalypsis Revelata*. Amsterdam, 1736.
18. *Summaria Expositio Doctrinæ Novæ Ecclesiæ*. Amsterdam, 1769.
19. *De Commercio Animæ & Corporis*. Amsterdam, 1769.
20. *Vera Christiana Religio, seu Universalis Theologia Novæ Ecclesiæ*. Amsterdam, 1777.

All these titles announce sublime things to us; and although the subjects of these Works are different, they are all connected with proofs proper to the subjects treated of. These are founded on Philosophical and Physical Anatomy, on Explications of the Sacred Scripture, and Revelations he declares were made to him. All these Works lead to the Contemplation of the Supreme Being, and of a Future Existence. Thus we at present see the same Person exalted above the Clouds, whom we have before followed through the deep excavations of Mines; always alike assiduous, zealous, and fertile in his families.

The needful application that the works mentioned in the above list required, not allowing him to continue the necessary functions of his office as Assessor beyond the year 1747, he gave up his place, and obtained in the same year a gracious discharge from the King, who gave him at the same time the two requests he had inserted in his petition for dismissal; the first of which was, to retain a moiety of his appointment to the place of Assessor during his life; and the second, that the above favour should be granted him without any derogation of title and rank: this permission of enjoying the benefits of the palace after dismissal, is a mark of the greatest favour. I am aware that what Mr. Swedenborg wrote on Spiritual things are subjects not proper for discussion in an Academy of Sciences; it is sufficient for us to do justice to the good qualities, talents, and merit of this Author. In the examination he made of other people's characters, he always first sought how he might discover that *Essential Virtue* that he regarded as a certain mark that it was accompanied with a number of other good qualities. He was of a lively turn, and agreeable in company. As a suitable recreation after his assiduous studies, he sought the agreeable advantages that the company and conversation of men of sense afforded him, by whom he was always surrounded, and very much respected. He had the method either to lengthen or silence, by an agreeable, yet sensible turn of argument, an indiscreet and sometimes too bold Curiosity that is often thrusting itself into serious matters. He was attentive, zealous, and faithful in discharge of the employs he had the care of. Whenever a vacancy of Office suitable to his own talents happened, he never presented himself as a Candidate to fill it; and if he was advanced to honourable posts, it was not through his seeking them, for he was always content in his station. When other callings did not permit him to discharge the functions of his Office, he preferred requesting his dismissal to staying in it and not performing his duty, and was contented with retaining the Title after having enjoyed the place

place thirty-one years. He was a worthy Member of this Royal Academy; before he became such, he had worked on subjects that are not pretended to by this Academy, and enriched his Memoirs with the method of making incrustations in marble for tables and other ornaments. He assisted as a Member of the House of Nobles during several Diets, and his behaviour was such that none could reproach him with any misconduct. There was no craft or dissimulation to be found in him. He was honoured with the favour and particular kindness of the Kings who reigned during his time. Wisdom, erudition, and virtue, procure themselves this advantage under an enlightened Government; and what people have at this period more reason to be thankful for this, than ourselves?

Our Swedenborg was never married, and I shall not pretend to have it considered as a merit. If he did not engage in the marriage tie, it was not through a coldness or indifference to the Sex, for he esteemed the company and discourse of an agreeable and lively woman as an estimable recreation; but his great and profound studies afforded him a pleasing tranquillity both day and night; and therefore he was often solitary, but never sad. He enjoyed so good a state of health, that he was scarce ever indisposed. Always happy in himself, he in all circumstances maintained the peace of his soul, and led a life happy in the supreme degree, even unto the moment that Nature demanded her due. He was attacked with an apoplexy in London on the 24th of last December, and died in the most serene manner on the 29th of March following, being Eighty-five years of age, rich in the Honourable Testimonies of Remembrance that he left behind him, satisfied with the kind of life this World afforded, and the state of change he was about to enter into. It is much to be desired this Royal Academy may preserve it's worthy and useful Members to a like period.

Several passages wherein Mr. Sandel appears to veil himself with the common opinions and conclusions of the Scientific men, whom he was then addressing, apparently arising from the fear of being thought over credulous by them, have been omitted. His real sentiments respecting Mr. Swedenborg, stands fully evident from his conduct on this occasion, and the very handsome manner in which he expresses himself relative to the purity of his heart, the rectitude of his actions, and the more than ordinary perfection of all his mental faculties, even to the last period of his life.

ANECDOTES and OBSERVATIONS

O N

Mr. SWEDENBORG.

EVERY man, who has read the Sacred Scriptures with attention, may have perceived, that the names of several persons have been changed consequent to their Spiritual Regeneration, which Jesus Christ our Saviour spoke of in the conference he had with Nicodemus, who went, through fear of human judgment, to pay him a visit by night, and to the intent that he might not be taken notice of by the Pharisees his associates, who were enemies to the light that came to enlighten, and to the truth it manifested to them. The Old Testament furnishes us with several examples of this changing of names. Abraham was first called Abram, which means *raised father*; but when God promised to make a Covenant with him, and to make him a Father of nations, whose offspring should be as numerous as the Stars in the firmament, he said unto him, Thy name shall no more be called Abram, but Abraham, Gen. xvii. Jacob having wrestled with an angel of the Lord, who appeared to him as a palpable human being, he on leaving him said, Thou shalt no more be called Jacob, but Israel, Gen. xxxii. When Simon, son of Jonas, had openly confessed his belief, that Jesus Christ was the Son of God, the Lord called him *Cephas*, which signifies a stone, and he was afterwards called by no other name but Peter, which is derived from that word. Matt. xvi. John i. 42.

Emanuel Swedenborg was called Swedberg, after the name of his father Jesper Swedberg, Bishop of Skara, in Westrogothia, who was deemed a learned man, respected for his many virtues, and greatly beloved by all good Christians. Emanuel, agreeable to a general custom in Sweden, in which the greater part of the sons of Bishops are stiled Gentlemen, and have a Seat in the Assembly of the States of the Kingdom, having been raised to this rank, was named De Swedenborg, a name which, both in the German and Swedish languages, means, *protection or defence*, according

according to the interpretation of the person who communicated these Anecdotes concerning the Author, and who adds; he will undoubtedly be found a protector to all who are disposed for Spiritual Regeneration, by the acknowledgment and reception of those truths, which the Lord has deigned to reveal to him, to be made known to mankind; and as he is to be regarded as an instrument in the hand of the Governor of the Universe, he may be considered as the Tutelar Angel, not only of the Swedes, but of all Europe.

Mr. Swedenborg was Assessor of the Metallic College, and Member of the Academy of Sciences in Sweden. The little regard he had for the titles of honour and human grandeur, made him determine to request his dismissal from the office of Assessor, as will hereafter appear in the letter which Mr. Springer, Counsellor of Commerce, wrote to me. He had a house in the environs of Sud. It was built and arranged after his own liking, and the apartments which were limited accordingly, were only suitable to himself. Adjoining to the house was a pretty large Garden, in the midst of which he had caused a Summer-house to be built; there were four doors to the apartment which formed a square, which was occasionally turned, in an instant, into an Octagon form, by the means of four other doors that belonged to it. One of these doors shut with a secret lock, which being opened, there appeared a glass door placed over against a Bower, under which a bird was seen in a Cage. This new spectacle produced an agreeable surprize of a second Garden to the person who opened the door, which Mr. Swedenborg related was more agreeable than the first. At the entrance of the Garden, there was a parterre well covered with flowers, which he was very fond of. In one of the quarters of the garden was a kind of labyrinth, formed with the design for an amusement to those who paid him a visit. He derived no other advantage from the Garden, for he gave the whole produce of it to the Gardener, who waited on him; as also that of a very handsome Green-house, in which he took much pleasure.

The Gardener and his wife were the only servants he had, and he kept them [in the house] to the time of his decease. The latter made his bed, brought water into the house, and placed it in his Antichamber. He generally made his own Coffee, and took much of it well sweetened. When at home, he chiefly lived on milk, in which he soaked Biscuits; and at that time neither drank Wine or any other Spirituous Liquors: when not in his own house, he was very sparing in his eating and drinking; but was always in one equal temper of mind, and chearful.

His

His wardrobe was very simple, yet suitable to the season. He wore in winter a coat lined with fur; and when at home in Summer, a morning robe. The only remarkable piece of furniture that he had in his parlour, was a table of black marble, on which one would have supposed at first sight, that a hand of cards had been carelessly thrown, it being so well imitated. He made a present of this table to the Metallic College, who preserve it with great care.

He usually spoke very distinctly, but stammered a little when he spoke too fast. When he began to talk in company, every one was silent, as well from the pleasure they had in hearing his discourse, as from a sense of his well known great erudition, which he did not shew but on occasions in which he found himself forced to it to prove his assertions, or the little weight of argument of some whom he conversed with.

In general, he would not enter into dispute on matters of Religion: if he was necessitated to defend himself, he did it with mildness and in few words; but if any would not be convinced, and got into a warmth of argument, he retired, saying, Read my writings attentively and without prejudice, they will answer you in my stead, and will give you reason to change your ideas and opinions on such things. An Ecclesiastic who was a follower of Zinzendorf, and a Doctor of Divinity in Gottenburg, undertook to oppose the writings of Mr. Swedenborg; but after having first begun in relating, that *he had not read these writings*, he went on with his preliminary Discourse, in using the most gross invectives, and the most malignant and scandalous expressions, even against Mr. Swedenborg's person; unto which he replied with so much modesty and mildness, without taking notice of his antagonist's person, that all applauded both the substance and form of it. A certain Critic who is known well enough for observing but little decorum in his expressions, as well on the writings of an Author as on the Author himself, also undertook a bitter invective against his writings. The reply Mr. Swedenborg made to it was very short, was printed only to communicate to his friends, and conceived in the following terms: "I have read what Dr. E. has related of me in his *Theologica Bibliotheca*, page 704, and find the same to contain the grossest scandals against my person: I have not met therein with a grain of pure reason against any particular passage in my writings, and must observe, that to attack any person with envenomed daggers in such a manner, is against all laws of justice; and therefore I deem it but an indignity to use such kind of arguments in reply to my opponent, as engaging in them would be more like to wo-

men of the lowest class, who in scolding cast dirt into one another's faces, than any thing else.—Read, if you please, what is published in my last work, intitled, *Vera Christiana Religio*, of those secrets which were discovered by me from the Lord, at No. 846 to 851, or page 492 to 502, - and afterwards conclude, yet from an unprejudiced reason, respecting my Revelation." Moreover, there is some account of this person to be found in a Memorable Relation, inserted in the above-mentioned work, at No. 137, p. 105 to 108; which may be read by any that wish to be further informed. It is a very singular circumstance, or at least very remarkable, that almost all who have read the writings of Swedenborg, with a design to refute them, have finished the attempt by *adhering to his sentiments*.

At the beginning of his Revelations, he spoke freely of what he had seen and heard, and of his Explications on the Sacred Writings; but as soon as he discovered that his discourses did not please the Ecclesiastics, he thought proper to be more reserved and circumspect, that he might prevent an opportunity being given to Calumniators, and all pretences to their blaming what they either could or *would not comprehend*.

He was in no wise led by that self-love, which is observable in those who publish new opinions concerning Church Doctrines; neither did he seek to make any Profelytes, not even communicating his thoughts and sentiments, but to those whom he thought virtuous, disposed to hear them with moderation, capable of comprehending them, and lovers of Truth.

Notwithstanding this circumspection, and although he never supported one principle contrary to the Decalogue, or good manners; although his conduct was exemplary, and that he never spoke either against the Government or particular persons, he was not exempted from persecutions; he found enemies so set on to do him mischief, that he deemed it necessary to leave the Capital, that he might not fall into their hands. A young man in particular went even to his own house, with a design to assassinate him; the Gardener's wife told him, that Mr. Swedenborg was not at home, lest mischief should follow. But he would not believe her, and run to the Garden thinking to find him. God who kept him under his especial protection, encompassed him on this occasion; for the young man being in haste to get in, a nail that was in the lock fastened so to the cloak he was covered with, that he could not disentangle himself, and his naked sword fell from beneath the cloak out of his hands; thus greatly embarrassed, the fear of being discovered seized him, and he retired with all possible haste,

haste. This same person was afterwards killed in a Duel. He was also in danger of his life during the time of a Diet, in so much that he was obliged to order his servants not to let any person into the house, until they had farther orders from him, which they took care to perform.

His writings raised him many enemies amongst the Clergy, who found various pretences to persecute him to the utmost. They were given in to the Consistory; and there was an Assembly of Bishops and Professors of Theology, appointed to examine them, who took up a month in doing it; and when that time was expired, they gave in a sentence favourable to those writings, and things continued in that state for the time; but his enemies becoming more violent, from the little success they had in that attempt, took another method, and made the most of Mr. Swedenborg's absence, who was at that time out of the kingdom on a voyage, uninformed of what they had done, and that they were plotting to destroy him. On this occasion we may say, *Tantane animis Caelestibus ira!* what a quantity of bitterness is found in the souls of these Bigots! the pretended servants of a Lord, who preached a Religion of which the Love of God and Charity are the sole Foundations! Whom are they persecuting? A man whose writings breathe nothing but those two loves, declaring them the only means capable of opening the Gate of Heaven on the soul, and that their two opposites, Self-Love and the Love of the World, lead to eternal perdition. Swedenborg always practised the morals he taught; but being informed on his return of the evil intentions of his persecutors, and being instructed by experience of what they were capable, he addressed himself to the King in the following terms, drawn up in the form of a Letter.

“SIRE,

I Find myself necessitated at this period to have recourse to your Majesty's protection, having met with usage of such a nature, that no other person has experienced since the establishment of Christianity in Sweden, and much less since there has been liberty of Conscience. The following is an abridgment of the particulars, that are the occasion of my requesting your Majesty's interference.

On my arrival in Sweden from foreign parts, I was informed, that Bishop F. had suppressed and seized the Copies of my Treatise *De Amore Conjugiali*, that I had printed in Holland, and

which were sent to Norrköping. Having inquired of some Bishops, whether Bishop F. had acted in this manner from his own authority, or that of the Clerical Body, they replied, that they had heard of the affair, but that none of them had been consulted about it, or had given his consent thereunto; and that there was not one word set down in the Journal of the Ecclesiastic Court concerning it. Some Ecclesiastics at Gottenburg, being emboldened by this inconsiderate and violent conduct of the Bishops, began to speak and declaim loudly against my writings, and so far succeeded as to have an assembly appointed for their examination, consisting of some Bishops and Professors in Divinity. This Assembly continued sitting for the space of some months, and at length made a favourable report, which stopped the mouths of those accusers at once: their attempts were then thought to cease, and the affair to have an end. To prevent all thoughts of it's being rekindled, it was concluded that a Petition should be presented to your Majesty, to issue orders to the Chancellor of Justice, to give an information of the Authors who had raised the disturbance at Gottenburg. The Bishop and Deacon of that place, who were the principal movers in this affair, seeing the little success of their project to engage the body of the Clergy, to light up the fire which they had made ready the materials for, had recourse to Calumny and Injuries, and filled twenty printed leaves with Invectives, which they circulated amongst the public. I was further informed, that your Majesty, hearing of this dispute, took it under your own consideration, decided it in the Senate, and ordered the Chancellor to forward letters relative thereto, to the Consistory at Gottenburg.

I had no notice sent me of all these proceedings; my Person, Writings, and Sentiments on the Worship of my Lord our Saviour, were attacked and persecuted, and I have neither been called to make my defence, or heard respecting it; but Truth itself has answered for me. The accounts that were published at Gottenburg on this matter, did not touch the substance of the Cause, and were filled with invectives and gross injuries. The first account I had of these papers, was from a general Commissary of war at Ellsineur, and a friend at Stockholm, who lent them to me for a day; and I found therein two letters of Bishop F. wherein it is said, that he should meddle no more in it. I am desirous to convince the world, that all these proceedings, from their beginning to their end, have been carried on without my having ever been heard. A rumour has nevertheless spread throughout Stockholm, that the Chancellor of Justice has declared in writing to the Consistory at Gottenburg, that my
writings

writings are prohibited from being brought into that place, under the penalty of 50 Dollars; and that my Revelations have been declared false, and not truth. I have already informed your Majesty, and beseech you to recal it to mind, that the Lord our Saviour manifested Himself to me in a sensible personal appearance; that He has commanded me to write what has been already done, and what I have still to do: that He was afterwards graciously pleased to endow me with the privilege of conversing with Angels and Spirits, and to be in fellowship with them. I have already declared this more than once to your Majesties in the presence of all the Royal Family, when they were graciously pleased to invite me to their table with five Senators, and several other persons; this was the only subject discoursed of during the repast. Of this I also spoke afterwards to several other Senators; and more openly to their Excellencies Count de Tessein, Count Bonde, and Count Hopken, who are still alive, and who were satisfied with the truth of it. I have declared the same in England, Holland, Germany, Denmark, Spain, and at Paris, to Kings, Princes, and other particular persons, as well as to those in this kingdom. If the common report is believed, the Chancellor has declared, that what I have been reciting are untruths, although the very truth. To say that they cannot believe and give credit to such things, therein will I excuse them, for it is not in my power to place others in the same state that God has placed me, so as to be able to convince them by their own eyes and ears of the truth of those deeds and things I have made publicly known. I have no ability to capacitate them to converse with Angels and Spirits, neither to work miracles to dispose or force their understandings, to comprehend what I say. When my writings are read with attention and cool reflection, (in which many things are to be met with as hitherto unknown) it is easy enough to conclude, that I could not come by such knowledge, but by a real Vision, and converse with those who are in the Spiritual World. As a further proof, I beseech their Excellencies to peruse what is contained in my Treatise on Conjugal Love, page 314 to 316. This book is in the hands of Count D'Ekleblad, and Count de Bjelke. If any doubt shall still remain, I am ready to testify with the most solemn oath that can be offered in this matter, that I have said nothing but essential and real Truth, without any mixture of deception. This knowledge is given to me from our Saviour, not for any particular merit of mine, but for the great concern of all Christians' Salvation and Happiness; and as such, how can any venture to assert it as false? That these things may appear such as many have

have had no Conception of, and of consequence, that they cannot from thence credit, has nothing remarkable in it, for scarce any thing is known respecting them.

If it is true that the Chancellor has wrote to the Consistory at Gottenburg, in the terms which I have related from the public rumour, it will give occasion to conclude, that my writings contain errors, and that what I have declared to be revealed to me are falsities, which can in no wise be proved, unless construed to a sense I never intended. In such a case, according to the laws on that head, I might be arrested and shut up in a prison, and all this without having been heard in my own defence. This is the motive of my having recourse to your Majesty for protection; for since the establishment of Christianity and Liberty in our Country, it is a thing altogether unheard of, that any person has been proceeded against in the manner they have against me.

On this interesting affair, which concerns not only my writings, but also my person and reputation, I humbly request your Majesty, that the Rev. Clergy may deliver in their opinion to yourself on that matter, likewise the minutes of the Council that examined the writings, and the letter said to be forwarded by the Chancellor of Justice to the Consistory at Gottenburg; to the intent, that I may be informed thereof, and, as well as others of your Majesty's Subjects, be enabled to make a suitable reply, and heard in my own defence, possessing the like right and privileges to require it.

As to what relates to the Doctors Beyer and Roseyn, of Gottenburg, I advised them to nothing, but to address themselves to our Lord and Saviour Jesus Christ, as a means of attaining to Heavenly Good and Blessedness, for He only has power in Heaven and Earth, as declared in Matth. xxviii. 18. As far as I have been able to learn, they have said no more. This is conformable to the Augsbuurg Confession, the *Formula Concordia*, and the whole of Sacred Writ. Yet these gentlemen have become no less objects of the most cruel persecutions than myself, arising from the enmity of the Bishop and Deacon of that town. I can say the same of my writings, which I regard as another self; and that all that this Deacon has laid to my charge, is mere scandal and lyes. I have further to intreat, that the two letters adjoined to this, which I wrote to Dr. Beyer, concerning this business, may be read.

EMANUEL SWEDENBORG."

It

The above address was translated from the French Translation of the same, and corrected by the English Translation from the Swedish Copies.

It is well known, that even essential Truth itself has been hated and rejected, and that it's children, who have preached it, have been despised and persecuted ; ought we then to be surpris'd, if a disciple of this Truth was also, at a period when false wisdom under the fine name of Philosophy, in seeking to destroy it, and establish itself on it's ruins, has attracted by it's showy tinsel, the respect and admiration of men. Even in London, * we are credibly informed, that some have set themselves in opposition to these Writings, and attempted to depreciate their merit ; but notwithstanding the efforts of his enemies, who sought in his life time to destroy his reputation, and to decry the perfection of his mind and virtues, he was still always well received in our Court of Sweden during the time of his stay at Stockholm. He was invited to sup with all the Royal Family ; and Senator Count Hopken, also Count de Tessein, two very estimable men, declared themselves openly to be his friends, and made him frequent visits.

Counsellor

* The friends to the Honourable Author's Writings having lately seen some observations on them, tending to discountenance their perusal by the serious part of mankind, take this opportunity of declaring, from a long acquaintance with the Contents, that these Writings, instead of meriting opposition from any who lay claim to the Christian name and nature, contain Truths highly worthy of their most mature and impartial attention ; and so far from militating against the sense of the Scriptures, reflect the highest honour on them, pointing out in innumerable instances their essential Holiness and Divinity ; insisting that they contain the very Laws and Order of Heaven, by which all Christian Men are to form their lives, and from which all Doctrine must be drawn.---They take this opportunity of observing, that they seek to enter into no disputes with any, and having nothing but the welfare of Eternal Truth at heart, labour only to shew it's real and essential Divinity, the real and comprehensible Divinity of our Lord Jesus Christ, the greatness of our Redemption and Salvation by Him, and the necessity of a perfect Conformity of Life to all that is great and good ; that they entertain and inculcate the most unbounded love to all mankind, regarding all the peculiarities of their forms as but secondary matters ; and have only to wish, that those who cannot join with them in an admiration of the great truths discoverable in E. Swedenborg's writings, would allow others a like share of liberty in judging of religious matters, as they themselves lay claim to.

Counsellor Sandel, Knight, being on a visit to Mr. Swedenborg, and seeing a quantity of MSS. of his without any corrections or erasures, lying on the table where he wrote, asked him, if he took the trouble to copy them fairly out again for the press? I put these in that state in writing them out the first time, answered the Author, for I am but a Secretary, who write from what is dictated to my Spirit.

One who was a great follower of Behmen, asked him at London what he thought of that Author. He was a good man, replied Mr. Swedenborg; it is a pity that he has let some errors slip into his writings, particularly on the Trinity.

One asked him if there was any truth in the Hermetic Philosophy. Yes, replied he, I believe it is true, and one of the greatest wonders of God; but I advise no person to engage in it.

On arriving at Gottenburg from London, he was told that his house had been destroyed by the flames, in the great fire that burnt almost all the South Suburb of Stockholm, in 1759. No, answered Mr. Swedenborg, my house is not burnt; the fire only reached to such and such a part. What he said was true; and the thing was then of so recent a nature, that he could have had no particular account of it, either by a letter or any person. On this head, see Mr. Springer's letters, in which it appears, that he had predicted that such a fire would happen.

He was asked one day, why so few of the Ecclesiastics of Gottenburg adopted his ideas of the Sacred Scripture. It is, said he, from the reason that they get confirmed in their prejudices, during their studies in the Academy and Schools, by the Solidian Doctrine; but although they clearly perceive that what I say is true, yet their ambition, their self-love, honour, and interest, do combinedly so work on them, that they cannot declare openly for it.

He had at times very strong temptations, in which he prayed much. Those who saw him in these states supposed he was sick; but when delivered from them, he returned thanks to God, and told those who were troubled for him, God be eternally praised! comfort yourselves my friends, all has disappeared or passed away; and rest satisfied, that nothing happens to me but what the Lord permits, who never lays on us a burden more weighty on any, than we are able to bear.

During

During the times the Diets were held, he was desirous to know what passed therein, when not present himself; for as the chief of a family he had a right to assist, and had a seat in the States of the Kingdom; but when he perceived that the hatred and envy of the two parties increased, he went but very seldom amongst them, because his love for truth and justice always led him to vote accordingly.

Mr. Swedenborg gave every year a sum of money to the poor of the parish, in whose district his house was. But he was wont to say, that good ought to be done with due discernment, without which we oft run a risk of doing a real evil by alms given in an inconsiderate manner.

In his Journal for the year 1767, there is a note in his own hand-writing, in which he relates, that he had spoke with the great musician Mr. de Roman, on the day of the interment of his body, and at the very time of the celebration of his Funeral.

The Senator, Monsieur le Comte de Hopken, and the Wife of Mr. Swedenborg's Gardener, have confirmed me in the truth of the two following transactions. After the decease of Mr. de Marteville, certain people came to demand a debt of his widow, of a considerable sum of money, that they said was due to them by her deceased husband; this she knew was not a just one, because it had been paid during his life-time; yet could not tell where the acquittance was put. In her trouble, she applied to Mr. Swedenborg, who informed her where it was on the next day, telling her he had spoke to her deceased husband, who related to him where he had put this acquittance, and that she would find it in the particular place he described. The deceased person was also seen in a dream by his now Widow, appearing dressed in the same morning gown he wore before his decease, and having given her the same advice and marks, withdrew himself. She was so frightened that she awoke her chamber-maid that lay near her, and told her directly the whole account. The acquittance was found in the place that Mr. Swedenborg had told her it was. This account was universally known, both at Court and in Stockholm, and every one related it according to his information.

Another remarkable transaction. The Queen Dowager of Adolphus Frederick, and Sister to the King of Prussia, having heard of the foregoing account, and several others said to be done by Mr. Swedenborg, told the Senator le Comte de Hopken, that she wished to speak to him. The Count in going to carry the Queen's orders, met Mr. Swedenborg, who was going to the Palace, with a design to speak to that Princess. After having con-

versed on various subjects, the Queen asked him if he could know the contents of a letter that she had wrote to her brother, the deceased Prince of Prussia; of which contents she knew that no person in the world had any knowledge of, except that brother. Mr. Swedenborg told her, that he would recite the contents of that letter to her within a few days. He kept his word, and having drawn her Majesty apart, he told her the whole contents of the said letter, word for word. The Queen, who was far from superstitious, and endowed with a great share of understanding, was struck with the greatest astonishment. She recounted this affair to others, which at length became generally known in Stockholm, and much talked of out of the Kingdom, where every one related it after his own way.

This Queen being on a visit at Berlin, after the death of the King her husband, some Academicians, whom she had done the honour to invite to her table, took the liberty to ask her, if this account was true. She waved the subject by answering, *Oh for the affair of the Countess de Marteville, it is certainly true*; and said nothing of what concerned herself. I had this from Mr. M—, one of those Academicians, unto whom this Princess afterwards made a present of some works of Mr. Swedenborg, which he very friendly lent me.* I afterwards procured them for myself; and the satisfaction that I found in the re-perusal of them, led me to translate some of them into the French language; of which the Translation of the Treatise on Heaven and Hell, is of the number.

His Excellency, the Senator Count Hopken, who is still alive, and greatly esteemed and respected by the Swedish Nation, on account of his profound sagacity, and for having conducted with the greatest prudence, the affairs of the Kingdom in quality of Premier, or first minister, in the most violent and critical period, asked once of Mr. Swedenborg, why he had published in his writings, things which many people looked on as visionary matters and stories; and which apparently led them to despise the many admirable arguments contained in them. I received an order from the Lord, to write and publish them, replied Mr. Swedenborg; therefore do not suppose, that without this express order I should have published things that I apprehended would be deemed as stories, and from being misapprehended, would make me appear ridiculous in the eyes of many people. If I declare to them that I have received such an order, they will

* Abbe Pernetty.

will not believe me ; and therefore I shall rest satisfied with having obeyed the orders of my God ; and shall answer them as Paul to the Corinthians: *Nos stulti propter Christum, vos autem prudentes in Christo* : and, *Si insanimus, Deo insanimus, &c.*

The same Senator observed to his Majesty, King Gustavus, that if the Swedes should hereafter establish any Colony, the Doctrine which Swedenborg has published, as the Doctrine of the New Church of Jesus Christ, ought to be taught in it, because that agreeable to the principles he lays down, the Colonists would then truly possess the Love of God, and Charity as the end of all their actions ; that they would be active, industrious, and intrepid in dangers, being verily persuaded that what we call Death is no more than a passage from this life, to one that is more happy ; and in short, that according to the interior and spiritual sense contained within the letter of the Sacred Writings, nothing would be found to excuse their offences.—Notwithstanding the number of Visits that he received from people of all ranks, he would never receive any particular ones, and more especially those of the female sex, without one of his Domestic being present ; and that his Visitors always spoke in the language of the Country ; the reason for which he gave was, I will have witnesses of my discourse and conduct, that all pretences to malicious assertions and scandal may be taken away.

The following fact is a proof of what I have just observed ; and which I have from the wife of Mr. Swedenborg's Gardener. Bishop Hallenius, the successor of Swedenborg's father, paying a visit to Mr. Swedenborg, the discourse began on the nature of common Sermons. Mr. Swedenborg told the Bishop amongst other things : you insert things that are false in your's ; on this, the Bishop told the Gardener who was present to retire, but Mr. Swedenborg commanded him to stay. The conversation went on, and both turned over the Hebrew and Greek Bibles, to shew the texts that were agreeable to their assertions : at length the conversation finished, by some observations tending as reproaches to the Bishop on his Avarice, and various unjust actions : you have already prepared yourself a place in Hell, said Mr. Swedenborg ; but, added he, I predict that you will some months hence be attacked with a grievous illness, during which time the Lord will seek to convert you. If you do then open your heart to his holy inspirations, your conversion will take place. When this happens, write to me for my Theological Works, and I will send them to you. In short, after some months had passed, an officer of the Province and Bishoprick of Skara came to pay a visit to Mr. Swedenborg. On being asked how the Bishop Hallenius

was ; he has been very ill, replied the officer, but at present he is well recovered, and is become altogether another person, being now a Practiser of what is good, full of probity, and returns sometimes three or four fold of property, for what he had before unjustly taken into his possession. This Bishop was from that time, even to the hour of Death, one of the greatest supporters of the Doctrine of the New Church of the Lord, and declared openly, that the Theological writings of Mr. Swedenborg were the most precious treasures given for the welfare of mankind.

Mr. Swedenborg was of a very mild temper, yet just, and incapable of perverting truth, for human respects or any other motive. Mr. Robsam, the Author of his Life, having asked him if a certain Curate, who was greatly esteemed in the Capital on account of his flowery Sermons, who was lately deceased, had a place in Heaven? No, said Mr. Swedenborg, he went directly into the Abyss ; for this Ecclesiastic left his devotion in the pulpit ; he was not pious, but a hypocrite, proud, and greatly vain of the gifts he had received from Nature, and the goods of fortune he was continually seeking to acquire. Truly, false appearances will stand us in no stead hereafter ; they were all separated from him after his decease ; the mask has fell off from him ; and at that period it is manifest to all, whether the man is inwardly evil or good.

The same Mr. Robsam, having also asked him in what manner he first begun to have his Revelations : “ I was at London, said Mr. Swedenborg, and dined late at my usual Inn, where I had a room kept for me, that I might have the liberty to meditate in peace on Spiritual things. I had felt myself pressed by hunger, and was eating very heartily. Towards the end of the meal, I perceived that a kind of mist came over my eyes, and I saw the floor of the room covered with frightful reptiles, such as serpents, toads, caterpillars, and others ; their number appeared to increase as the darkness did, but both soon passed away.—After that, I saw clearly a Man in the midst of a bright and shining Light sitting in a corner of the room. I was alone, and you may judge of the consternation I was in, when I heard him pronounce distinctly, and in a sound of voice very capable of striking terror, *Eat not so much.* After these words, my sight began to grow obscure, but came too, little by little, and then I saw myself alone in the room. Still a little frightened at what I had seen, I made haste to my own apartment, without speaking to any one of what had happened to me. I there reflected seriously on it, and could find no reason to suppose it to be an effect from chance, or any physical cause.

“ The

"The following night, the same Person appeared to me, in a strong shining light, and said,—**I AM GOD THE LORD, THE CREATOR AND REDEEMER; I HAVE CHOSEN THEE TO EXPLAIN TO MEN THE INTERIOR AND SPIRITUAL SENSE OF THE SACRED WRITINGS: I WILL DICTATE UNTO THEE WHAT YOU OUGHT TO WRITE.**"—I was not at all frightened now, and the light with which He was encompassed, although very bright and resplendent, occasioned no painful impression on my eyes. He was clothed in Purple, and the vision lasted a full quarter of an hour. That same night were the eyes of my Spirit opened, and disposed so that I might have a Spiritual Sight of Heaven, the World of Spirits, and the Hells; and I found every-where many persons of my own acquaintance, some of them deceased a long, and others but a short time.

"From that day I gave up all my worldly occupations, that I might have leisure to employ myself in Spiritual ones, in conformity to the command I had received.

"It happened often unto me after that period, that my Spiritual sight was opened so far, that I could see in the most clear and distinct manner, what passed in the Spiritual World, and converse with Angels and Spirits, in the same manner as I speak with men."

Mr. Swedenborg has related the same to the Doctors Beyer and Rosen, when he dined with the last, at his house at Gottenburg. Some might perhaps say, that this Person was an angel of darkness, transformed into an Angel of Light, to seduce and deceive Mr. Swedenborg; but the Lord has taught us a certain maxim, by which we may know false Prophets and Hypocrites; and that is, **BY THEIR FRUITS YE SHALL KNOW THEM.** And in relation to this, He told the Pharisees, **If ye shall KEEP THE COMMANDMENTS of my Father, ye will understand what I say, and know if my Doctrine is from God or no.**—Did not the outward observers, the sticklers for the doctrinal traditions of men, and the most outward or husky part of Divine Writ, even say, that the Lord himself was a Fool or Madman, a Blasphemer, that he was inspired by the Devil, and that he did his miracles in the name and by the power of Beelzebub? Men who, as to the Internal state of their lives, stand out of the order of Heaven, and whose reasonings are of consequence correspondent thereunto, cannot but form a wrong judgment of these things; but it is otherwise with those who are real Christians, so who have made good advances in that life, without which no man shall see the Lord; and such only are deemed competent judges of the contents of Swedenborg's writings, and of his conduct.

Let

Let such only read those writings impartially, and they will soon perceive, that the angel of darkness was either forced by God to teach the Truth, that is destructive of his own kingdom, or what is by far more reasonable, that such a one could in no wise be the author of the contents of those writings.

Mr. Robsam having asked of the wife of Mr. Swedenborg's Gardener, if she had ever observed any change in the countenance of her master, soon after he had conversed with Spirits, to this she replied: Entering one day after dinner into his chamber, I saw his eyes like unto a most bright flame: I drew back, saying, In the name of God, Sir, what has happened extraordinary to you, for you have a very particular kind of appearance. What kind of look have I, answered he? I then told him what had struck me. Well, well, replied he (which was his favourite expression) don't be frightened, the Lord has so disposed my eyes that by them Spirits may see what is in our world. In a short time this appearance passed away, as he said it would. I know, said she, when he has conversed with Heavenly Spirits, for there is a pleasure and calm satisfaction in his countenance, which charms those that see it; but after he has conversed with evil Spirits, he has a sorrowful look.

Mr. Swedenborg did not make any preparations for his voyage; he was wont to go without any servant, in an open Coach from Stockholm to Gottenburg, and from thence by Sea. I know, says Mr. Robsam, two Captains of Vessels who have carried him from Sweden to England, and have brought him back from thence. The name of one was Harrison, the other Browel. The first told me, that "Mr. Swedenborg kept himself to his bed almost all the time of the voyage, spoke much when [apparently] alone, and always answered any questions he put to him with great sagacity. When he is on board my Ship, I have observed that I have the most favourable wind; and could I always have him, I would carry him very willingly for nothing." Browel said the same thing: he carried Mr. Swedenborg from London to Stockholm, in a very remarkable short space of time. When I spoke of this to Mr. Swedenborg, he replied; "I have always been particularly favoured in my Sea voyages."

I met him in his carriage, when he was going to London, on his last voyage but one, and asked him, how he durst undertake so long a voyage at the age of 80: do you think added I, that I shall see you return hither? Be not uneasy, my friend, said he, if you live we shall see one another again, for I have yet another voyage of this kind to make. He returned accordingly. The last time of his departure from Sweden, he came to see me on the day

day he was to set out, and I then asked him if we should meet again. He answered me in a tender and touching manner, I do not know whether I shall return; but am assured, I shall not die before I have finished the publication of the book, intitled, *True Christian Religion*, and for which only I am now about to depart. But should we not see one another more in this lower world, we shall in the presence of the Lord our good Father, if so be that we observe to do his commandments. He then took a chearful leave, and went with an apparent vigour of body, of a man of thirty years of age.

Some time before this last voyage, he had petitioned his Majesty the King Adolphus Frederick, to expedite letters to the Consistories of the Kingdom, for the examination of his writings, and to enjoin them to give their advice on the contents: but the Consistories did not do it.

The King having met Mr. Swedenborg, told him, The Consistories have been silent on my letters, and your writings; and putting his hand on Mr. Swedenborg's shoulder, added; "We may conclude that they have found nothing reprehensible in them, and that you have wrote in conformity to Truth."

A L E T T E R,

From C. SPRINGER, ESQ. to L' ABBE PERNETTY, Librarian
to the KING of PRUSSIA.

S I R,

BY the letter that you honoured me with, dated Berlin the 6th of last December, and which came late to hand, I perceive that you desire to have some of the works published by the deceased Assessor Emanuel Swedenborg; as also a relation of the particulars that passed at my meeting with him during his life-time; and that my friends, Messrs de Nordenskjöld, have directed you to me for such information; in regard to which, I shall satisfy your desires on those heads, so far forth as my strength and sight will permit me, which have failed me considerably within the last two years, and which on my approaching near to my 79th year is indeed less to be wondered at.

It is to be observed, that Assessor Swedenborg was not a Count, but a simple Gentleman so far as the year 1719. His father Jesper Swedberg was Bishop of Skara, and a man of great learning; but this Emanuel Swedenborg was gifted of
God

God with greater endowments. His knowledge and sincerity were both very remarkable. He was constant in friendship, extremely sober in his diet, and plain in his clothing. His common food was bread and butter, and milk Coffee; yet at times he was wont to eat a little fish, but eat very seldom any meat, or drank above two glasses of wine. He disregarded places of honour, and therefore determined, about the year 1740, to request his discharge from the place he was appointed to: but the King granted him a pension of the moiety of the salary of his place, which he enjoyed to the time of his decease. It gives me a very particular pleasure to understand that you, Sir, intend to translate some of his works, to the intent that they may become more generally known; and that you propose beginning with that intitled, "*Arcana Cœlestia*." It is in 8 vols. and sells for Eight Guineas, or Eight Livres, Eight Shillings Sterling. His last Tract, intitled, *Coronis seu Appendix ad Veram Christianam Religionem*, sells for Two Shillings.

The expence for the carriage may be about Three Shillings more, so that the total will amount to Eight Livres Sterling, Thirteen Shillings. An opportunity of sending them by Hamburg, may be found during any month in the year.

I waited, Sir, on the Count de Luzi, and informed him of your commission to me respecting these books. He told me, that he had not received any advice but as he was well acquainted with you it was sufficient, and that he would take on him to advance the money for the purchase of the Books; adding afterwards, that it might not be amiss, that you should be informed of the high price of them before they were sent. It will therefore intirely depend on you, Sir, to inform me whether you wish to have them sent.

I apprehend, Sir, that you must be possessed of another Latin Work; of the deceased Mr. Swedenborg, intitled, *De Cælo et Inferno*. I could wish nevertheless, that you were also possessed of the English Translation of that work, which was performed by the learned Doctor in Divinity, Thomas Hartley: in the margin of that work, are to be met with Notes and Observations of the Translator.——His Treatise costs Ten Shillings.

This Doctor Hartley has likewise translated into English, with Notes and learned Observations, a small Treatise of the late Mr. Swedenborg, intitled, *A Theosophic Lucubration, on the nature of Influx, as it respects the Communication and Operation of the Soul and Body*, in 4to. The price of that translation is Two Shillings and Sixpence; it concludes with a letter from the late
Mr.

Mr. Swedenborg, to Dr. Hartley, concerning his family and connections.

There is also a small Volume in 8vo. the Latin title of which is, *Nova Hierosolyma*, &c. This also has been translated into English, but is imperfect.* The Latin copy is therefore more worthy of perusal on this account, than that edition. It may not be amiss to observe, that although this translation is imperfect, there is not, as I am informed, a copy to be sold. As to the *Arcana Cælestia*, I am told that there are but two sets of the Volumes to be met with, one of which I have retained for your service.

I shall now proceed to satisfy the desire you have, Sir, of being informed of the discourses I had with the said Mr. Swedenborg, as well by ourselves, as in the presence of others; but I must here observe, that as there was much, it would be too difficult to relate the whole.

It is certain, that two or three weeks before his decease, and not two or three days (as his opponents insinuate), I asked him, when he believed that the New Jerusalem, or the New Church of God, would be manifested, and if this manifestation would take place in the four quarters of the World? His answer was, that no mortal could declare the time, no, not even the Celestial Angels; and that it was solely in the will of God. Read, says he, the Revelations, Chap. xxi. 2; and Zechariah, Ch p. xiv. 29; and you will find therein, that it is not to be doubted, but that the New Jerusalem [Dispensation] will manifest itself to all the earth.

I questioned him also concerning the letter that was wrote by the Queen of Sweden, to her brother the deceased Margrave; he replied, much of the common report is true, and part of it not; but perhaps the whole of the matter is better known at Berlin, [than in other parts.] (†)

I then

* The Extracts from the *Arcana Cælestia* were omitted in that Edition.

† A friend to Mr. Swedenborg's writings was informed of the following particulars respecting this transaction, by the writer of the above letter, which containing some things not found in the account related in the Anecdotes, is inserted for the reader's perusal.—“The Queen had sent some Letters of a secret nature to her brother, a Prince in Prussia, and being desirous to know whether he had received them, she consulted Mr. Swedenborg concerning it, who told her he would inform her whether he had or not in a few days. On his going to the Queen at the time appointed, he told her that her brother had received them, and was going to answer them, and

I then asked him whether it was true, as I was informed it was, that when he was at Gottenburg, (a Swedish town about 60 Swedish miles from Stockholm) he had foretold to his friends, three days before the arrival of the post, the particular hour of the beginning of the great fire that happened at Stockholm; to which he replied, that it was exactly true.

I put to him also many questions concerning Charles the XII. of Sweden, and received surprising answers from him on that head.

I shall now proceed to relate to you, Sir, what I have seen and heard of him. Fifteen years ago, Mr. Swedenborg was about to depart for Sweden, and desired me to procure him a good Captain, which I did. I made the agreement with a person named Dixon. Mr. Swedenborg's effects were carried on board the vessel; and as his apartment was at some distance from the port, we took for that night a chamber at an Inn near it, because the Captain of the Vessel was to come and fetch him in the morning. He went to bed, and I went to sit in another room with the person of the house, with whom I was conversing. We both heard a remarkable noise, and could not apprehend what it could be; and therefore drew near to a door, where there was a little window that looked into the Chamber where Mr. Swedenborg lay. We saw him with his hands raised towards heaven, and his body in the greatest agitation. He spoke much for the space of half an hour, but we could understand nothing of what he said, except, that when he let his hands fall down, we heard him say with a loud voice, My God! But we could not hear what he said more. He remained afterwards very quietly in his bed. I entered into the Chamber with the master of the house, and asked him if he was ill. No, said he, but I have had a long discourse with some of the Heavenly Friends, and am at this time in a violent sweat.

As his effects were embarked on board the vessel, he asked the person of the house to let him have a Shirt; he then went again to bed, and slept till morning. When the Captain of the Vessel came to fetch Mr. Swedenborg, I took my leave of him, and wished him a happy voyage: having then asked the Captain if he was provided with good and necessary provisions, he answered me,

that in the Escutore of the Prince was an unfinished letter, that was intended to have been sent to her, before his decease. On this she sent to the King of Prussia, and the letter was found as Mr. Swedenborg had predicted, which the King sent to her.

me, that he had as much as was needful for the voyage. On this Mr. Swedenborg said, " My friend, we have not need of a great quantity ; for this day week we shall, by the aid of God, enter into the port of Stockholm, at Two o'Clock." On Captain Dixon's return, he related to me that this happened exactly as Mr. Swedenborg had foretold.

Two years afterwards, Mr. Swedenborg returned to London, where we continued our ancient friendship. He informed me, that he had sent his works to the Swedish Bishops, but without fruit, and that they were received by them with the same indifference, as he had experienced on the part of the English ones. I observed a remarkable change amongst the Bishops in London, for before his voyage to Sweden, they received his works with indifference, but after it with great respect. I asked him from whence this change happened ? He replied, " God knows the time when his Church ought to commence."

His intimate friends here, were the Doctor in Divinity, Thomas Hartley ; the deceased Doctor in Philosophy, Hampe, a learned man who was Preceptor to George the II ; and the Doctor in Medicine, Messetter ; but Doctor Hartley, a man of profound Science, and a true servant of God, was his most intimate friend. It was he who translated into English (as was observed above) the work of Mr. Swedenborg, intitled, *De Cælo et Inferno*, with the learned observations thereon ; as also that which is intitled, *A Theosophic Lucubration on the Nature of Influx*, with Notes of a like kind. This Doctor is still alive, but far advanced in years.

As to what relates to myself, I cannot, Sir, point out the reason of Mr. Swedenborg's great regard for me, who am not a man of literature. It is true, that we were good friends in Sweden, but that this friendship should continue between us with such constancy as it did, is what I did not expect.

The whole of what he has related to me, concerning my deceased friends and enemies, and of the secrets which existed only between them and me, is almost past belief. He even explained to me in what manner the peace was concluded, between Sweden and the King of Prussia ; and praised my conduct on that occasion. He pointed out to me the three Great Personages, whose services I made use of in that circumstance, which was nevertheless a great secret betwixt us. I asked him how he could be instructed of these particulars, and who had discovered them to him : to which he replied, " Who informed me of your affair with Count de C—E—d ! You cannot deny the truth of what I have just related to you. Continue, added he,

" to merit his reproaches ; depart not from the good way, either
" for honours or money ; but contrariwise, continue as constant
" therein, as you have been hitherto, and you will prosper."

I wish, Sir, that I was capable of reporting to you all that he
told me ; but I must finish my letter, in assuring you of the
esteem with which I am

Your's, &c.

C. SPRINGER,

LONDON, JAN. 18th, 1782.

This Letter, as well as the preceding Anecdotes, were directed to the Translator of the French Treatise on Heaven and Hell,



LETTERS

L E T T E R S

W R I T T E N B Y

The Hon. EMAN. SWEDENBORG.

L E T T E R I.

To his Excellency the AMBASSADOR.

I Passed the Winter at Amsterdam, and during that period, published an Explication of St. John's Revelation, intituled, *Apocalypsis Revelata*, containing Secrets hitherto unrevealed. I have sent your Excellency Twenty Copies of the same. Messrs Howen and Zoon are acquainted with the Captain who has the care of them. Of this Work I have sent Two Copies to the Cardinal de Rohan, Two to the Royal Society of Sciences; Two to our Secretary of State, and One for the Royal Library. In the same work are inserted various Memorable Relations of my intercourse with the Spiritual World: they are separated from the text of the Work by Asterics, and are to be found at the end of the Explication of each Chapter: as they contain several remarkable particulars, they may probably excite the reader to their first perusal. Besides this, I have published a new method of finding out the Longitude, which I discovered in my youth. Of this I send your Excellency Ten Copies, to communicate to those who have a knowledge in Astronomy. If your Excellency pleases, should a suitable opportunity present itself, I shall esteem it a favour, if you will send Two Copies to the Royal Society at Berlin. I shall set out this week for London, where I propose staying about ten weeks; and shall be informed by Baron Nolken, if the Book is arrived.

L E T T E R II.

To the SECRETARY of STATE.

I Have at last finished the Explication of St. John's Revelations, circulated them round to all the Universities in Holland, Germany, France, and England; and am going to send
Seventy

Seventy Copies to Stockholm, of which your honour will please to take Ten, and give Five to the following Senators: Senator Hopken; Senator Schetfer; and Nordencrantz, Counsellor of Commerce; Bishop Menander; and Bishop Serenius: the other Five you will be pleased to dispose of amongst your friends. I desire the remaining Sixty to be kept safe until I return home, meaning to distribute them amongst the Academies and Libraries in Sweden, and to Clergymen qualified for a more than ordinary station. I design to present Four to the Court, and the remainder to the Universities and Seminaries in foreign parts. Sir, it will give me great pleasure to hear of your's and your dear Father's welfare.

I remain Your's.

P. S. I shall depart this Week for London.

L E T T E R III.

Extract of Assessor SWEDENBORG's Letter, dated STOCKHOLM, October 30th, 1769, and supposed to be written to Dr. BEYER, in GOTTENBURG.

I Arrived at Stockholm the beginning of this month, and was kindly received by all Classes of people, and instantly invited by their Royal Highnesses the Hereditary Prince* and his Consort, with both of whom I had a long conversation. I have also seen several Senators and heads of the Parliament, and some of the Bishops, who all behaved very kind and affable to me, except Bishop F. On being informed that my Copies of the work, *De Amore Conjugiali*, were stopped at Norkioping, I inquired of several Bishops from Acbo, Westmanland, Gothland, and Sundere, how matters stood respecting my writings, who all assured me, that they knew no other but that the Books were taken care of, lest any part of them should be lost before my return home; but that Bishop F. had made a representation of the matter to the Clergy, who had given him no answer, and much less consented to any confiscation, and that his motion was not accepted or minuted down in the proceedings of the Court; and consequently that none of the Clergy, except that Bishop, bore any part in it; whom I saw, but had little discourse with, he having
set

* The present King of Sweden.

set himself in opposition to them. Yet the malice of this person cannot avail in this matter, for I have brought over 38 Copies of this work with me, and sent over five of them before; the half of which number I have delivered and sent to the King, Senators, Bishops, and others, so that there will still be some left in Stockholm, for future occasions. I think of sending those that are stopt at Norkioping abroad, where they are much desired.

I send herewith, a little Treatise, printed in London, called, *De Commercio Animæ et Corporis*, which has been sent to the Academies and Universities in England and France. Please to peruse the latter part of it; this is already translated in English. I only advised with B. B. respecting the little Treatise, intitled, "A Summary Exposition of the Doctrine of the New Church," desiring him at the same time to take care not to let it pass into other people's hands, on account that there are but very few in Sweden, whose understandings are receptive of true Divinity, and therefore the Light that is given from the Word of God, is not received by them. By what is said in St. Paul to the Romans, chap. iii. 28, and Galat. v. 16, is not meant an imputative Faith of the merits of Christ, but real Faith in Jesus, which is Faith essentially from Him, and in Him. Neither are the works of the Law of the Decalogue meant in those places, but the works of the Mosaic Law, proper to the Jews. They do not understand Rom. iv. of the Imputation of the present Church, nor will they be enlightened by such scripture texts as concerns the Son of God, not from Eternity, but conceived in time from Jehovah God, and born of the Virgin Mary, according to the very words themselves, in St. Luke, chap. i. 31, 32, 35. Matt. chap. iii. 17. Chap. xvii. 5. John xx. 31. 1 Epistle of John, chap. v. 20, 21, and other places. This is likewise agreeable to the Apostolic Creed, where no other Son of God is mentioned, and consequently the Primitive Church knew of no other.

That a Son of God from Eternity was inserted in the Nicene and Athanasian Creeds, arose from that the framers of them found no other or better way to refuse and banish the Arian errors and heresy: but the Apostolic Creed teaches no such thing. I therefore strictly cleave and adhere to the Apostolic Church.

To call on God the Saviour, can in no wise be denied as unavailable, or forbid by any society of people whatever, who profess Christianity, and less by the Lutherans, who hold what is contained in the Augustian Confession, page 19; also in the Apology,

Apology, page 226, and that in Christ MAN IS GOD, AND GOD MAN, as already mentioned. In the *Formula Concordia* is to be met with a Declaration and Explanation of a Divine Trinity as the object of Faith, page 695, App. page 138; but what is not in reality a true Explication of the Divine Trinity in God the Saviour, as shall be fully demonstrated in that work which I intend laying before the public within the space of two years. In the mean time the Summary Exposition has been published, as an abstract of it, and preparative for it's reception. This treatise has been dispersed throughout Christendom, Sweden excepted, and that from the reason that true Divinity exists there but in it's Wintry State; and in general towards the North Pole, there is a greater length of Spiritual Night, than in the southern parts, and therefore those who stand in that darkness, may be supposed to kick and stumble more than others, against every thing in the New Church, that is the produce of an unprejudiced reason and understanding; yet at the same time we are to admit of some exceptions to this observation in the Ecclesiastical order.

I apply to myself what our Saviour says to his disciples, Matt. chap. x. 16. What has been related concerning some remarkable particulars of a woman in her dying hours, was wrought through the impression of two Clergymen, who so directed and employed her thoughts in Conversation, as to effect a conjunction with such Spirits as she then spoke of. In the hour of Death, it happens at times to some people, that they are in the Spirit. The Spirits who first spoke through that woman, were of the Dragon's Society, that were cast out of Heaven, agreeable to the prediction in the Revelations, chap. xii. They are from thence become so filled with enmity and hatred towards our Saviour, and consequently towards his Holy Word, and all that belongs to the New Church, that they cannot even bear to hear the name of Christ mentioned. When the Sphere of the Lord proceeding from the Heavens lights on them, they become as mad, and in a terrible rage; and directly seek to hide themselves in holes and caverns, as spoken of in the Revelations, chap. vi. 16. Your deceased wife was with me yesterday, and informed me of a variety of things, of what she thought, and had spoken to you her husband, and the seducers. Were I at this time near you, I could relate a number of things on this head, which will not admit of being sent in writing.

EMANUEL SWEDENBORG,

P. S. This

P. S. This letter may be shewn to others, and also copied or printed, if deemed necessary. Two Hon. Gentlemen in London have sent me an Invitation from thence, and I have almost resolved on going there the ensuing spring.

L E T T E R IV.

Assessor SWEDENBORG'S two Answers to Letters received from the Superintendant OSTINGER, translated from the DANISH Translation.

I Arrived this day from my voyage to England and Holland, and received the two letters you sent me, one of which is dated the 13th of October, 1765, and for both of which I return you many thanks. There are five Treatises under the Title, *Ex Auditis et Visis*, that is, from what I have personally heard and seen respecting them, and are as follows: 1. The Treatise on Heaven and Hell. 2. Of the New Jerusalem, and it's Heavenly Doctrine. 3. Of the Last Judgment. 4. Of the White Horse mentioned in the Revelations. 5. Of the Worlds in the Universe.

I this year published the work, intituled, "The Revelations Revealed," which was promised in the Treatise on the Last Judgment, and from all which writings it may be plainly seen that I converse with Angels. Every person may see that by the New Jerusalem is meant a New Church or Congregation, the Doctrines and Articles of whose Faith cannot shine in their true splendor, and give light to others, without the Divine Aid, because only figuratively described in the Revelations, that is to say, according to Correspondence; and the true Doctrine of it cannot be published through the World, but by such unto whom the needful Revelation is made. I can sacredly and solemnly declare, that the Lord himself has been seen of me, and that he has sent me to do what I do, and for such purpose has he opened and enlightened the Interior part of my Soul, which is my Spirit, so that I can see what is in the Spiritual World, and those that are therein; and this privilege has now been continued to me for twenty two years. But in the present state of Infidelity, can the most solemn oath make such a thing Credible, or to be believed by any? Yet such as have received true Christian light and understanding, will be convinced of the Truth contained in my writings, which are particularly evident in the book of the Revelations Revealed. Who indeed has hitherto known any

thing of consideration of the True Spiritual Sense and Meaning of the Word of God, the Spiritual World, or of Heaven and Hell; the nature of the Life of Man, and state of Souls after the decease of the Body? Is it supposed that these and other things of a like consequence are to be eternally hidden from Christians? That many very important particulars relating to them are at this day revealed for the first time, is done in regard to the New Jerusalem, and for the sake of the New Church, because the Members thereof are endowed with a capacity to apprehend them, which others might also have, were it not for their weak unbelief of the possibility of such things being made known to any, and by them to the world. These writings of mine do not come under the term of Prediction, but Revelations. Live well, and continue in it.

I remain your most ready Servant,

EMANUEL SWEDENBORG.

LETTER V.

Another Answer from Assessor SWEDENBORG to Mr. OSTINGER.

1st. **T**O your Interrogation, if there is occasion for any Signs of an Extraordinary Kind to confirm Mankind that I am sent from the Lord to do what I do? I have in reply to observe, that at this day no Signs or Miracles will be given, because they operate only to an outward dead belief, and do not avail so as to convince the Inward State of the mind agreeable to the State of Free-Will given to Man by the Lord, as the proper means of his Regeneration. That miracles only operate to an Exterior Faith or Belief, may be seen from the little effect they had on the people in Egypt, and the Children of Israel in the Desert, when the Lord Jehovah descended on Mount Sinai in their presence: and from what effect they had on the Jewish Nation, when they saw all the miracles our Saviour performed before them; for after all, did they not crucify him at last? So if the Lord was to appear now in the sky, attended with Angels and Trumpets, it would have no other effect than it had then. See Luke xvi. 29, 30, 31. The Signs that will be given at this day, will be an Illumination of the mind from the flowing Graces and Knowledge of the Lord, together with the reception of the Truths of the New Church, which will form the mind to a just perception

nion of Heavenly Truth, that will work more effectually than any Miracles.

2d. You ask me, if I have spoke with the Apostles? To which I reply, I have. I have spoken at times, during the space of one whole year with Paul, and particularly of what is mentioned in the Epistle to the Romans, chap. iii. 28. I have moreover spoken three times with John; once with Moses; and I suppose a hundred times with Luther, who owned to me that, contrary to the advice and warning of an Angel, he had received the Doctrine of Salvation by Faith alone, merely by itself, and that with the intent that he might make an intire separation from Popery. But with the Angelic Order I have spoke and conversed for these twenty two years past, and daily continue to converse with them, they being sent of the Lord as Associates. There was no occasion to mention this in my Writings; for had I done it, who would have believed it? Would they not also have said, Do Miracles first, and then we will believe?

3d. Why from Philosophy I have been chosen to this office? Unto which I give for answer, that the Spiritual Knowledge which is revealed at this day must have been first reasonably learned and naturally understood, because Spiritual Truths answer unto Natural ones, inasmuch as these originate and flow from them. That what is Spiritual is similar unto, and corresponds with what is Human or Natural, or belonging to the Terrestrial Orb, may be seen in the Treatise on Heaven and Hell, n. 87 to 102, and 103 to 115. I was on this account, by the Lord's Providence, first prepared by an Introduction into the Natural Sciences, and that from the year 1710 to 1744; and at that time Heaven was opened unto me. Every one is morally educated and Spiritually born from the Lord, by being led from what is Natural to what is Spiritual. Moreover, the Lord has bestowed his Graces on me so as to form in me a love of Spiritual Truth, which operates not with any view to worldly profit, but merely for the sake of Truth itself: indeed every one who loves Truth merely from a regard to it's own intrinsic worth, receives such love from the Lord, he being the Origin of Good and Truth, and the way thereunto. See John xiv. 16. But he who professes the Love of Truth, yet has more a regard to promotion and riches in view, sees Truth in reality from his own self-hood; and when a man looks from such a principle, Truth appears inwardly to him as Falsity. As the confirmation of falsehood has clogged and deceived the Church, essential and reasonable Truth must therefore remove it; for otherwise Men cannot comprehend Spiritual things, which surpass Natural Reason and Understanding. The prevailing Doc-

trinal Notion, which was brought from the Popish into the Protestant Church, viz. that ordinate Reason shall be held captive under Obedience to what may be taught as Faith, has, as it were, locked up all the doors of the Church; and what can open them, if not an enlightened Understanding, teaching the Genuine Truths that relate to it from the Lord? See the Book of the Revelations Revealed, n. 8, 14.

It concerns me that you have been troubled for translating a few remarkable accounts from the Explication of the Scriptures, intitled, *Arcana Cœlestia*; but what suffers at this day more than Truth itself? How few there are who have an ability to see it, or rather will open their eyes to see it! Therefore be not weary, but indefatigable in defending of truth,

I am your most ready and willing Friend,

EMANUEL SWEDENBORG,

Stockholm, Sept. 11, 1766.

LETTER VI.

To a Person whose name is not mentioned.

I HAD lately the honour to send you a Copy of a Work that I had published at this place, and which contains an Abridgment of all the Doctrinal points treated of in all my other Writings. I think of making a tour to Leyden in a few weeks' time, and shall be glad to be informed of the opinion of the learned in your city, respecting this Work. It is sold by John Christian Seep, Bookseller in Amsterdam.

LETTER VII.

AN ANSWER to a LETTER from the Rev. T. H.

I Take pleasure in the friendship you express for me in your Letter, and return you thanks for the same; but as to the praises therein, I consider them as belonging to the truths contained in my writings, and so refer them to the Lord our Saviour as his due, who is in himself the fountain of all truth. It is the concluding part of your letter that chiefly engages my attention,

tention, where you say as follows: ' As after your departure
 ' from England disputes may arise on the subject of your writ-
 ' ings, and so give occasion to defend their author against such
 ' false reports and aspersions, as they who are no friends to truth
 ' may invent to the prejudice of his reputation, may it not be of
 ' use, in order to repeal any calumnies of that kind, that you
 ' leave behind you some short account of yourself, as concern-
 ' ing, for example, your degrees in the University, the offices
 ' you have borne, your family and connections, the honours
 ' which I am told have been conferred upon you, and such other
 ' particulars as may serve to the vindication of your character,
 ' if attacked, that so any ill-grounded prejudices may be obvi-
 ' ed or removed; for where the honour and interest of truth are
 ' concerned, it certainly behoves us to employ all lawful methods
 ' in it's defence and support.' After reflecting on the foregoing
 passage, I was induced to comply with your friendly advice, by
 briefly communicating the following circumstances of my life.

I was born at Stockholm in the year of our Lord 1689, Jan.
 29. My father's name was Jesper Swedberg, who was Bishop
 of West-Gothia, and of celebrated character in his time: He
 was also a Member of the Society for the propagation of the
 gospel, formed on the model of that in England, and appointed
 President of the Swedish Churches in Pennsylvania, and London,
 by King Charles XII. In the year 1710, I began my travels,
 first into England, and afterwards into Holland, France, and
 Germany, and returned home in 1714. In the year 1716, and
 afterwards, I frequently conversed with Charles XII. King of
 Sweden, who was pleased to bestow on me a large share of his
 favour, and in that year appointed me to the office of Assessor in
 the Metallic-College, in which office I continued from that time
 till the year 1747, when I quitted the office, but still retain the
 salary annexed to it as an appointment for life. The reason of
 my withdrawing from the business of that employment was,
 that I might be more at liberty to apply myself to that new
 function to which the Lord had called me. About this time a
 place of higher dignity in the State was offered me, which I de-
 clined to accept, lest it should prove a snare to me. In 1719, I
 was ennobled by Queen Ulrica Eleonora, and named Swedenborg,
 from which time I have taken my seat with the Nobles of the
 Equestrian order, in the Triennial Assemblies of the States. I
 am a Fellow, by invitation, of the Royal Academy of Sciences at
 Stockholm, but have never desired to be of any other community,
 as I belong to the Society of Angels, in which things Spiritual
 and Heavenly are the only subjects of discourse and entertain-
 ment;

ment; whereas in our literary societies, the attention is wholly taken up with things relating to the body and this world. In the year 1734, I published the *Regnum Minerale* at Leipzig, in Three Volumes, Folio; and in 1738, I took a journey into Italy, and staid a year at Venice and Rome.

With respect to my family connections: I had four sisters; one of them was married to Eric Benzelius, afterwards made Archbishop of Upsal; and thus I became related to the two succeeding Archbishops of that See, both named Benzelius, and younger brothers of the former. Another of my sisters was married to Lars Benzelskierna, who was promoted to a provincial government; but these are both dead: however, two Bishops who are related to me are still living; one of them is named Filenius, Bishop of Ostrogothia, who now officiates as President of the Ecclesiastical order in the general Assembly at Stockholm, in the room of the Archbishop who is infirm; he married the daughter of my sister: the other, who is called Benzelskierna, Bishop of Westmannia and Dalecarnia, is the son of my second sister, not to mention others of my family who are dignified. I converse freely, and am in friendship with all the Bishops of my country, who are ten in number, and also with the sixteen Senators, and the rest of the Grantees, who love and honour me, as knowing that I am in fellowship with Angels. The King and Queen themselves, as also the three Princes their sons, shew me all kind countenance, and I was once invited to eat with the King and Queen at their table, (an honour granted only to the Peers of the Realm) and likewise since that with the Hereditary Prince. All in my own country wish for my return home, so far am I from the least danger of persecution there, as you seem to apprehend, and are also so kindly solicitous to provide against, and should any thing of that kind befall me elsewhere, it will give me no concern.

Whatever of worldly honour and advantage may appear to be in the things before-mentioned, I hold them but as matters of low estimation, when compared to the honour of that holy office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me his unworthy servant, in a personal appearance in the year 1743, to open in me a sight of the Spiritual World, and to enable me to converse with Spirits and Angels, and this privilege has continued with me to this day. From that time I began to print and publish various unknown Arcana, that have been either seen by me or revealed to me, concerning Heaven and Hell, the State of Men after Death, the true Worship of God, the Spiritual Sense of the Scriptures, and many other

other important truths tending to salvation and true wisdom, and that mankind might receive benefit from these communications, was the only motive which has induced me at different times to leave my home to visit other countries. As to this world's wealth, I have what is sufficient, and more I neither seek nor wish for.

Your Letter has drawn the mention of these things from me, in case, as you say, they may be a means to prevent or remove any false judgment or wrong prejudices with regard to my personal circumstances. Farewel; and I heartily wish you prosperity both in things spiritual and temporal, of which I make no doubt, if so be you go on to pray to our Lord, and to set him always before you.

EMAN. SWEDENBORG.

LONDON, 1769.

F I N I S.

ERRATA,

To be corrected in the ANECDOTES, &c.

- Page 15, Three lines from the bottom, *read* four States.
 16 line 15 *read*, in the South Suburb of Stockholm.
 16 — 33 *for* waited on him, *read*, took care of it.
 19 — 10 *read*, some months.
 29 — 20 *after* manner, *read*, in the day time.

I am glad to hear that you are well and hope you will continue to improve. I have been thinking of you very much lately and wondering how you are getting along. I hope you are happy and healthy.

PROSPECTIVE NAME

роду: хомов



AT RY

Page 10. These lines from the bottom of the page
to the top of the page are the same as the
lines on page 9. The lines on page 9 are the
same as the lines on page 8. The lines on page 8
are the same as the lines on page 7. The lines on
page 7 are the same as the lines on page 6. The
lines on page 6 are the same as the lines on page 5.
The lines on page 5 are the same as the lines on
page 4. The lines on page 4 are the same as the
lines on page 3. The lines on page 3 are the same
as the lines on page 2. The lines on page 2 are
the same as the lines on page 1. The lines on
page 1 are the same as the lines on page 0.

